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limity of the thought. Where every page stirs our deepest spiritual emotions and arouses our highest aspiration and resolution toward a better life, it is impossible to make any selections. In very truth all are filled with the spiritual verities of the universal religion of mankind.

CHARLES L. WELLS

CHRIST'S CHALLENGE TO MAN'S SPIRIT IN THIS WORLD CRISIS. By George William Douglas. New York: Longmans, Green, & Co.

The message of these four Advent sermons of Dr. Douglas is a warning to men not to lose sight, in the midst of so much that is outwardly materialistic, of the underlying moral and spiritual forces of the war. The spiritual crisis overshadows the material. "The danger is not chiefly to men's bodies, but to their minds and souls." He uses *Kultur* as an object-lesson of the canker that eats out the heart of man in its rank growth toward efficiency. His contrasting picture of the two periods of Saul's career,—first, the admired of all the applauding multitude, at the time of Samuel's choice of him as the Lord's anointed, at the very zenith of his prosperity, and then the wretched figure skulking in disguise at midnight in the witch's cave, his prayers to Jehovah flung back to him because God was not really in his thoughts,—is strongly reminiscent of the history of the present unwelcome and embarrassing guest of Count von Bentinck. Dr. Douglas has forcibly expressed Christ's challenge to men to the reconstruction of the political and industrial life of the world. They must choose whether to be independent of Christ or independent with Him.

CLAYTON E. WHEAT.

A COMMENTARY ON KANTS'S "CRITIQUE OF PURE REASON." By Thomas Kemp Smith, McCosh Professor of Philosophy, Princeton University. London: Macmillan and Company. 1918. lxi, 615.

The opening words of the preface give sufficiently well the object and the findings of this noteworthy and scientifically objective book: "The *Critique of Pure Reason* is more obscure and difficult than even a metaphysical treatise has any right to be. The difficulties are not merely due to defects of exposition; they multiply rather than diminish upon detailed study: and, as

I shall endeavor to show in this *Commentary*, are traceable to two main causes, the composite nature of the text, written at various dates throughout the period 1772-1780, and the conflicting tendencies of Kant's own thinking."

The author's ripe knowledge of Kant's writings and his insistence on treating the good old philosopher as a fallible man rather than as a merely mechanical system-maker enable him to track through the main directions of Kant's really "critical" thought, to point out inconsistencies due to early dogmatic training, and to discount some of the *Critique's* most ambitious scaffoldings as due to Kant's fondness for his over-ingenious "categories" and the like.

Future readers of the great *Critique* will do well to remember our commentator's suggestion that "we must regard Kant's thinking as in large degree tentative, that is, progressing by the experimental following out of divergent tendencies." T. P. B.

RELIGIO GRAMMATICI: THE RELIGION OF A MAN OF LETTERS. Presidential Address to the Classical Association. By Gilbert Murray. Boston: Houghton Mifflin Company. 1918. 49 pp.

Essential oil too strong for the unclassical and the unphilosophic but oil of gladness to those who have the heart to understand.

"There are in life two elements, one transitory and progressive, the other comparatively, if not absolutely, non-progressive and eternal, and the soul of man is chiefly concerned with the second"—anathema, this, to the Disciples of Flux!

"And the unwillingness to make imaginative effort is the prime cause of almost all decay of art. It is the caterer, the man whose business it is to provide enjoyment with the very minimum of effort, who is in matters of art the real assassin"—this to keep in order him who is satisfied that the people should "enjoy" canned music and art and drama!

"The main stream is that which runs from Rome and Greece and Palestine, the Christian and classical traditions"—a good bitter tonic for the bolshevists of religion and education!

This precious little book stabs the vulgarian of all modes through and through, especially that worst offender "whose innermost religion is the worship of the lie in his soul." T. P. B.